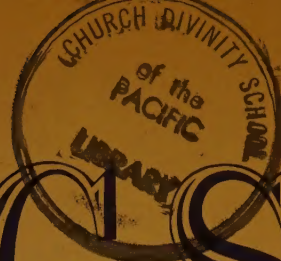


CHRISTIAN EDUCATION



FINDINGS

FEBRUARY 1960



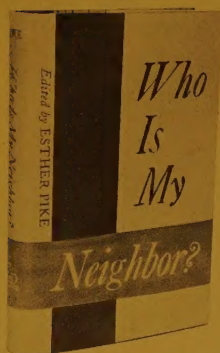
"God must be terribly important . . ." See page 5.

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Who Is My Neighbor?



EDITED BY
ESTHER PIKE

Adults and young adults will find this new book fascinating and inspiring to read and discuss.

It contains 14 chapters about our "neighbors" who include the neglected, the handicapped, the underprivileged; and each chapter is written by an outstanding authority personally involved with the neighbor he describes. There is, for example, Howard Rusk's article on the mountains moved to help the maimed and disabled to help themselves. And there is the Bishop of Johan-

nesburg's chapter on *apartheid*, and Ebbe Curtis Hoff's chapter on the "hidden alcoholic." Gordon Seagrave, the famous Burma surgeon, discusses his work in bringing modern medical treatment to North Burma and neighboring China.

Esther Pike introduces us to these neighbors in an opening chapter which sets the stage for our thinking about the universal human problems which are of concern to all of us.

Ready February 18

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New Study Books for Parishes



**Harvest
in the
Caribbean**

This is the 1960 Mission Study book for teachers of primary and junior children. It contains material for clergy and teachers, together with children's stories and classroom activities on Central America. There is enough material for a study unit lasting from four to six weeks, or for use bit by bit throughout the year. Through this study, children will gain an appreciation of the missionary work of their Church in Latin America and will become aware of the growing need for the theological education of Latin America nationals.

Published

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Your
Calling!**



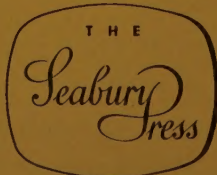
"In this book Roderick S. French confronts young people with the gap in our society between the work of the world and the work of the Church as the redemptive fellowship of the people of God. He tries to help them bridge this gap, both in their own thinking and in their own lives, so that their 'vocation' (small 'v')—whatever it is—may be seen in terms of 'Vocation' (capital 'V'), God's total purpose."—*The Living Church*

This is the kind of book each young person should own so that he can refer to it again and again.

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How To Use This Issue

One of the truly significant developments in Christian education and in the life of the Church within the past decade has been an emphasis upon family participation in worship and study. Of course, this was not a new idea, but the determination to achieve it on so large a scale was new.

Christ Church Cranbrook, in Bloomfield Hills, Mich., is a parish which takes its family responsibilities seriously, as is indicated in Mrs. Eliot Higgins' article, "Words for Parents." You will want to share it widely with your families and officers of various parish groups. Holy Faith Church in Inglewood, Calif., is another parish which sees itself as a family; Mrs. David Marchant's report, "An Experiment in Parish Family Life," shows how the needs of youth were met, both in their own groups and within the total parish program.

If parishes are going to develop adequate programs for all age-groups, leadership training at the local level is a number one priority. The kind of help that can be given is described by the Rev. Frederick B. Wolf and Mrs. Theodore O. Wedel in the first of a series of articles sponsored by the Division of Leadership Training.

Lent will soon be with us again. Incentive and assistance for Lenten programs will be found in Dr. A. Vincent Bennett's article, "An Experience in Christian Brotherhood," in "Why Missionary Offerings?," and in the description of "Two Lenten Drama Services." "Sight and Sound" reviews a new film and several filmstrips for Easter. In "From the Chancel Steps," the Rev. William Sydnor writes "On Keeping Lent" and interprets one of the Propers for three Sundays in Lent. Several books appropriate for Lenten reading are reviewed in "Book Notes."

CHRISTIAN
EDUCATION

FINDINGS

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ARTICLES

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- 9 **An experiment in parish family life** was undertaken in Holy Faith Church, Inglewood, Calif., when a special committee was set up to examine the place of young people in the parish. Mrs. David Marchant reports on this experience and its results.
- 12 **The nature of leadership training** is examined by the Rev. Frederick B. Wolf and Mrs. Theodore O. Wedel in the first of a series of articles sponsored by the Leadership Training Division. The authors describe both what leadership training can do and what it cannot do in a parish situation.
- 14 **An experience in Christian brotherhood** comes to the children of Christ Church, Fitchburg, Mass., each year through their missionary study and offering. The Rev. A. Vincent Bennett, Rector, explains how this parish stresses helping children to identify themselves with those with whom they share the Gospel.
- 15 **Why missionary offerings?** The objective of all mission study and support is to enlist others in the same responsibility that is laid upon us in our baptism.
- 17 **New vacation church school courses in the Seabury Series** for junior-age children are released: the teacher's manuals Telling People about God and Thine Own Child.
- 18 **Two Lenten drama services**—Turn Unto the Lord and On the Eve of Holy Week—will help people to understand the meaning of Lent and Easter.

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Circulation Manager
THE REV. STEPHEN C. V. BOWMAN

Letters:

• New Mailing

As you can see, the Post Office gave the December issue of FINDINGS rough handling. This is the way it finally got to us.

(The Rev.) John H. Peatling
St. Paul's Church
Lansing, Mich.



Editor's Reply: Beginning with the current issue, FINDINGS is being mailed by a different handler. If your package does not arrive in good condition, please notify us at once. Both the shipper and the Post Office are advised of such complaints, but unless we have evidence of bad handling, we cannot do much to improve our service.

• "I have a lot of trouble . . ."

I'm teaching (?) the three-year-olds and I started the Seabury course last year and have it this year also, but I have a lot of trouble trying to work with the cards. I try to use some of the stories in the course I had before and work them in with present-day happenings to the children. Sometimes I think I've gained ground and at other times feel I've dropped a big egg. I guess I don't have the imagination needed. I prefer the "canned" stuff. I can learn a story to tell the children, but getting one out of this thick head of mine is really work. I don't mean to complain, though, so I'd better quit and keep plugging along.

Jacqueline L. Elliott
Swartz Creek, Mich.

Editor's Reply: Don't feel you have to "work" with the cards. Just show your selection for the day to a few children at a time. Talk about the pictures briefly together, and read

the verse on the back if they seem interested. Give each child his card to take home—a gift, as it were, he can share with his parents.

Tell the children stories you know and enjoy. Find a new one occasionally to add to your repertoire. Discover as much as you can from the children's reactions which stories appeal to them. Repeat the successful ones. If making up everyday stories is too difficult for you, try conversing with the children about all kinds of things they know—going to the store, for instance, watching birds hunt for worms, or the fun of getting ready to come to church school.

Above all, "work" by enjoying the

children and being relaxed with them. They need to know you and trust you as a Church friend more than they need to know anything else when they are three.

• Good Start

I am now serving my first call in the Vineyard—St. Barnabas', a brand-new mission on the growing edge of Lynchburg. In two and a half months we now comprise twenty-four families with over fifty children.

It is my plan to spend this first year training teachers in the proper use of Seabury materials in order that next year they, too, may be able to do a creditable job with it. I shall use Seabury for the ten- to fifteen-year-olds.

We have two teachers assigned for each grade, with two alternates. This provides the beginnings of the teacher-observer teams so necessary to the functioning of the Seabury teaching philosophy.

(The Rev.) John T. Cooper
Lynchburg, Va.

REPORT FROM THE FIELD: "Monday School"

The following report comes from the Department of Christian Education of the Missionary District of Wyoming. The Ven. Howard L. Wilson is Chairman of the Department.

* * *

Recently there has been emphasis on the phrase "church school" rather than "Sunday school," and one thought which always occurs is "must" church school *always* be held on Sunday? Of course, if you have plenty of rooms available, there is no reason for not having church school on Sunday, but circumstances sometime suggest another day.

Usually this plan is provided for older children; they can get to church without their parents. Smaller children will come at the usual time on Sunday. Groups may meet after school (occasionally ending up with supper and games at the church) or after supper. Whenever the time, the class should *always* be preceded with a service in the church, led by the clergyman if possible. Classes may be combined with recreation (for older students) or Young Churchman activities.

Weekday church school may be an answer if:

1. You are short of space.

2. Your clergyman has one or more other churches to serve.

3. Teachers would like to go to church on Sundays.

4. It is difficult to recruit teachers for Sunday duty.

Its advantages are:

1. More time for class work and fun.

2. A sense of not being rushed for time.

3. Children don't feel compelled to "dress up"—more at ease.

4. Generally, it is quieter around the buildings.

5. Older children can be encouraged to attend regular services on Sunday, and get the feeling that churchgoing is not equated with "Sunday school," and that you "graduate" from it.

6. Gives teenagers a "service of their own" prior to instruction.

7. Clergy can build services of special interest to this age-group with time for instruction, interpretation of Biblical lessons, special intercessions, use of modern versions of the Bible, etc.

Experience in several parts of the country shows that junior- and senior-high youngsters really respond to this arrangement. Maybe it will help you!

"Education: the drawing out of a person into the light of truth, where he may grow and flourish and blossom."



*An address to parents given by the Director of Christian
Education at Christ Church Cranbrook, Bloomfield Hills,
Mich., on the opening day of the church school term.*

Words for Parents

by Diantha E. Higgins

WE HAVE just witnessed the Exodus—from church to Sunday school—of a large percentage of our parish. Both teachers and children have gone marching out like the saints in their quest of Christian education. I hope those of you who are not involved in our church school as teachers, and who came today expecting to receive an inspirational sermon, won't feel you have stumbled mistakenly into a P.T.A. business meeting.

I hope what I say this morning will be general enough to be pertinent to all of us. Besides, I have a feeling that maybe Christian education is not just for children. The whole subject of Christian education is extremely nebulous, and abounding in fallacies. We don't all even agree on what we mean by the word *education* itself.

If we look at the derivation of the word *education*, we see it comes from the Latin verb *educere*,

meaning "to lead out." Running down in the dictionary to *educere*, you will find it defined as "to draw out, as of something latent." I can't think of a better definition for education: the drawing out of a person into the light of truth, where he may grow and flourish and blossom.

Of course, there is an opposite school of thought, which looks upon education as a cramming-in process: the pouring into the cranium of as much information as possible until it is full—for the time being. This may make an informed person; it does not make an educated one.

We are educated far more by our experiences—by the things that happen to us—than we are by the words we hear or read. It is the child who has been burned that dreads the fire, not the one who has been told that it's hot. Anyone who has ever taught, particularly in the field of religion, is haunted by that



Is a Christian one who is terribly "good"?

frighteningly true statement: "What you *are* speaks so loudly that I can't hear what you say."

I don't know how many parents have said to me in the past week, "Oh, I know we're terrible. We haven't done a single thing about our children's religious education. But we're all coming Sunday, and we're going to start the kids in church school."

Bless them! They said, "We're coming," not "We're sending them." To these parents, I say: Don't feel guilty if you haven't made a conscious effort about your children's religious education. For good or ill, willy-nilly, your children have been getting their religious education right in the bosom of the family—*all their lives*.

Household Gods

In ancient Roman times, every home, no matter how poor or mean, had its own lares and penates. They were household gods, unique and peculiar to each home, little statues in a niche beside the hearth. Every day a sacrifice, or offering of honey cake, was made to them.

The gods in this collection were chosen by the father, always with an eye to the main chance. There would be little statues of his ancestors, who would naturally have his interests at heart. If he were a farmer, he would include a statue of Ceres, the goddess of cereals and grain, a good goddess to have in your corner if your livelihood depended upon crops.

The Latin word for hearth is *focus*. There, at the focus of the home, stood the household gods. You could walk into a Roman home and spot immediately

the focal interest and concerns of the family, just by looking at its household gods.

We are not as far removed from that today as we might like to think, although we live in a Christian nation and choose to think of our homes as Christian homes. We can still look around us and find that almost every home has its own unique household gods, as well.

We see these much more clearly in our neighbors' homes than in our own, a result, I imagine, of our protective farsightedness.

There are homes with an invisible altar or shrine to the god of Success and Advancement—personal, economic, and social—all of them leading to Security. These are great aims and goals, and everybody would like to attain them. But if all the concerns and decisions of the family focus upon this god, and if before its altar everything else is sacrificed, then *that* is the religion of that family.

And the members of the family are receiving their religious education right there in that home.

There are homes where the household god is the house itself. A good house, well kept and well furnished, is a fine thing. Everyone would like to have one. But, if the basic concerns of the whole family focus upon getting and maintaining the house, and if the wall-to-wall carpeting receives more reverence and tender, loving care than the members of the family, then *that* is that family's religion.

And the members of the family are receiving their religious education right there in that home.

We may find a home where the household god is a living, loving, forgiving, redeeming God. If all the concerns and decisions of the family are focused upon this God, and if before this altar everything else is sacrificed, then *that* is the religion of that family.

The members of that family are getting their religious education right there in that home. And so much for the fallacy that religious education happens only in our church school.

What Approach to the Bible?

There is another area of confusion about Christian education. It is reflected in things I hear from parents and teachers alike. Young, eager mothers come to me and say, "My little girl is beginning to ask me all kinds of questions about God, and I don't know enough about the Bible to answer them. How soon can I start her in church school?"

I have never asked anyone to teach in church school who hasn't said to me, "Who? *ME?* *Heavens!* I don't know that much about the Bible. I really don't know anything about the Bible."

The Bible is an amazing book—a great book—that can be approached and used in more ways than any other book I know. I can use it as a rich sourcebook for Hebrew history. From it I can learn of kings and Babylonians and Assyrians. Will such reading or study make me a Christian and give me a whole new way of life?

It might, but not necessarily, nor automatically.

I can approach the Bible as great literature, filled with quotable passages. As great literature, it is the heritage of all literate, informed people, as is Shake-

spere. We often confuse the two. We say, "I'm not sure whether this is from the Bible or Shakespeare, but it's a good quotation." But does all this necessarily make me a Christian, and give me a whole new way of life?

It might, but not necessarily, and certainly not automatically.

I have a friend, an avowed atheist, who has made a thorough study of the Bible in a Great Books course. He quotes it freely to document and support arguments for his atheism. He has approached the Bible for that purpose, and that is what he has found in it. I understand Mr. Khrushchev quoted the Ten Commandments when he was visiting our West Coast . . . "Thou shalt not kill!" They do say even the Devil can quote Scripture.

I can approach the Bible as a book of moral and ethical standards of living. These can certainly be found in the Bible. But does this necessarily make me a Christian, and give me a whole new way of life? It might, but not necessarily, and certainly not automatically. If I am at all honest, I have to admit that I can't possibly keep all its moral and ethical laws. And because my failure to do so makes me feel guilty and inadequate, I am more likely to turn my back on the whole thing.

I can approach the Bible as the living Word of the living God. We certainly can say this can be found in the Bible. But will even this necessarily make me a Christian, give me a whole new way of life?

It might, but not necessarily, and certainly not automatically.

I have known people who have said, "I want to believe. I want faith. I need it." And they have gone off in a corner and read the Bible, struggling to understand it and give intellectual assent to an idea that

seems utterly preposterous. The faith they sought has eluded them.

Then where are we? Where *are* we to find God? What is the matter?

I think a little second-grader last year put his finger on the trouble. The class had been talking about Moses, and you know that story is full of "and God said unto Moses, 'Go down into Egypt.' And then God said unto Moses . . ."

Little Mike looked out the window, sighed wistfully, and said, "Gee, I wish God talked to us *today*."

Finding God in Personal Experience

What are we doing to God? What kind of God are we communicating to our children . . . or to ourselves? A God who, in the dim past, *used* to care about people, *used* to be interested and involved in everything they did? Maybe He's getting old and tired now; He must be almost ready for retirement. Of course He's still there, in a distant, impersonal, overarching kind of way, but the signals we're receiving from Him are getting dimmer and dimmer.

This is a crime against our children, and against God, Himself.

The trouble is that we are trying to *back in* to the Gospel, by way of Palestine, Egypt, and the first century. We feel that to know God we must project ourselves back into the past, into a foreign culture, to walk the dusty roads of Palestine, when all the time God is here, now, reaching out to us and trying to get through to us.

God has always communicated with people through people, because this is the language we understand. He is constantly looking for anyone who will shove over and let Him use him as an instrument of His grace to reach others. Not even in Biblical



"Christian education is not a formal course that you take and pass for credit, then go on to something else. It has to be lived

every minute of our lives." "Faith is caught, not taught. We believe because someone we know and trust believes. . . ."

"If we parents are to be the instrument of God's grace and love to our children, we must first encounter and experience God for ourselves."

times did God encounter man through the written word. It was always through people who would let Him use them as His instrument. By no means did Paul skitter around the Mediterranean, dropping off printed pamphlets and saying, "Read these, and believe, and become a new man."

The early Christians *experienced* God in personal encounter. They knew they were living in the power of His Spirit. They went about in person and said to people, "Have you heard the Good News? Have you heard what God has done for us? Have you heard that He has forgiven us and redeemed us and that we're new people now?" Even those who didn't believe them, and were actively opposed to them, couldn't get over the fact that they did seem like new people. They could only shake their heads in wonder and say, "See how those Christians love one another!" The Christians stood out as a joyous, happy, excited group.

See what our confused ideas about Christianity have done to us today.

I'm sure most of our children, as well as many of us, think of a Christian as one who has to be terribly "good." He has to give up everything that is fun in this world, and be just dull and other-worldly. That is what appalls many of our new teachers.

At our first teachers' meeting this year, someone said, "Wait until the boys at the office hear I'm teaching Sunday school! They'll fall on their faces laughing."

This, too, is a crime against God. The early Christians did not pride themselves on being better than anyone else. On the contrary, the mark of a Christian was that he could admit that, in the eyes of God, he was *not* good. But because God still loved him, and had redeemed him "while he was yet a sinner," his heart was open out of gratitude. He was willing to let God use him as His instrument to reach others.

From Faith to Faith

God, the Holy Spirit, was very real to the early Christians. He attended all their meetings. They cleared everything through Him. They even wrote Him into their minutes. Paul, in his letters, is always saying, "It seemed good to the Holy Spirit, and to us, that we should do this." Paul never wrote his letters to convince unbelievers. They were written from faith to faith; to groups which had already caught the Faith from personal encounter with other Christians, and with God.

Faith is caught, not taught. We believe, because someone we know and love and trust believes, and treats us as though the Gospel were true. I cannot love, if I have not been loved. I cannot forgive, unless I know that I, too, need forgiveness and have been forgiven. I cannot treat my child as a redeemed child of God, unless I know that I, too, need redeeming and have been redeemed.

When family life is at its most frustrating, it

can be very supporting to be able to say, "My unlovable one, I know God loves you, and I'm sure He has some plan in mind for you; although, right now, I'm not getting the word."

The little three-year-old who was brought to church school today for the first time, and is probably downstairs now crying his heart out for his mother, has already spent more time in the bosom of his family at home than he will ever spend in Church, even if he lives to be one hundred.

This is an appalling thought. If we parents are to be the instrument of God's grace and love to our children, we must first encounter and experience God for ourselves. And where shall we do this? If we want to learn how to speak and understand French, we go where French is spoken. If we want to learn the language of the Holy Spirit, let us go where that language is understood and spoken and lived.

The special instrument God created for His Holy Spirit is His Church. Man didn't create the Church; God did. Stay close to this creation of His, however imperfect it may be because of us. You have made a good beginning by coming here this morning and worshiping God with your children. I daresay that the best Christian education that is going to happen to them today has already taken place right here in church, before they left for their classes.

I watched a little first-grader come in this morning with his father and mother and sister. The first thing he did was to sit down and look around. He spotted one of his friends across the aisle and waved violently. That was Christian Fellowship. You're among friends here, and that's what makes it fun.

Then he looked at his family and saw that they were all kneeling to pray. And because he wants to do what his family does, and because he learns by imitating, he slipped to his knees, too. He didn't pray, but he studied the faces of his family with that wide, open stare only children have.

And he saw that this God is important enough, even to his parents, for them to get up Sunday morning and come to His house. He must be terribly important, because even his father gets down on his knees when he talks to Him.

And, later on in the service, he heard both his parents say right out loud, "We have done things we ought not to have done . . . Have mercy upon us." If, during the week, his parents have seemed to him to be people who are always right, and have never made a mistake, this can be very consoling to a little boy.

Keep coming and stay close. Your Christian education is not a formal course that you take and pass for credit, then go on to something else. It has to be lived every minute of our lives. Our home is the laboratory for this education, whether there are children in it or not. My wish for every child in this parish is that he might live in a home where there is at least one person who knows himself to be God's beloved, forgiven, redeemed sinner.

An Experiment in Parish Family Life

by Evelyn T. Marchant
Holy Faith Parish
Inglewood, Calif.



TO WHAT extent does the organizational life of a parish reflect and advance the true purpose of the Church?

Since much of the life of a parish is carried on through organizations, this may seem like a strange question. But organizations are not in themselves sacrosanct. Could it be that this method of promoting parish life has some serious defects? The possibility deserves serious consideration at least. Too often, members of the Church are isolated from each other on the basis of age; little meeting occurs between them as members of one Christian family.

At Holy Faith Parish, in Inglewood, Calif., we recently had the opportunity to experiment with a new approach to parish family life. A crisis in our youth program caused us to look critically at our life together, to recognize that perhaps the troubles we were having in carrying on a successful program for young people were but a reflection of defects within the total structure of our parish life. Our evening youth groups—a senior-high Y.P.F. and a junior-high fellowship—had ceased to function, being unable to recruit and keep adequate leaders, plan and support a balanced program, and prevent the formation of cliques within the groups.

The isolation of groups within parish life is not confined to any particular age-level, but in our parish the problem was a faltering youth program, so we turned our efforts and attention in that direction. What could we do to meet the needs of the youth of our parish?

Our rector called together a Parish Youth Committee to examine our program. The committee was composed of interested parents, the chairman of the vestry committee on youth work, and members of our Parish Worship. (The Workshop is made up of people who have been to a Parish Life Conference. We had been meeting to try in some way to enrich and strengthen parish life through the insights we had gained there.)

Youth and the Parish

When a youth program fails, adults often judge the young people who are involved. Because of our constant exposure to the idea that programs are formulated for people and that people are more important than things, we took a critical look at the program. Was what we were offering our young people meeting their needs, or was it a preconceived idea of what they should have?

We asked ourselves, also, about the quality of the relationship which existed between the parish as a whole and its young people. Herding them into youth groups might be a convenient way of disposing of the problem of living with them, but would it necessarily meet their deepest needs? Did we need to give them an experience of being part of the total parish family? Although peer-group life serves a purpose for young people, one wonders how much of it is a defense against an indifferent or hostile adult world.

We discovered that we had organized the former youth program on the assumption that its purpose

. . . An Experiment in Parish Family Life

was built in and would become clear later. The easy way is to organize first and to find a purpose as the organization grows. This way either hides the purpose or produces a superficial one which may not be related to the unique purpose of the Church and the needs of the members.

Two Basic Questions

What is the purpose of the Church? Most of us had wrestled with this question in Parish Life Conferences, teacher workshops, and leadership training sessions. Therefore, we looked at our immediate task with the same question in view, but we added a second one to it: In what way can the real purpose of the Church be carried out in our parish?

The Parish Workshop Committee had hammered out a statement of the essential purpose of the Church. To us, it seemed that the Church is meant to be "an instrument for reconciliation, wherein one may know and accept his true self, may experience the love and forgiveness of God, and respond in love and service to his fellow man." We conceived of our life together as one which afforded opportunities for self-discovery, self-expression, and self-acceptance; for loving and being loved; for growing in the knowledge and love of God.

Out of our efforts to answer the second question, "In what way can the real purpose of the Church be carried out in our parish?" came the basic structure of our experimental parish family program.

Before deciding upon a design for our new youth program, we considered certain factors in our local situation. Our young people come from six or seven different high-school districts. Travel from such distances is often difficult; parents object to acting as chauffeurs too often. This geographical factor also intensifies the problem of cliques, since friendships naturally form most strongly among those who attend the same school. Another factor, one possibly shared by most young people these days, is that our teenagers are faced with many claims on their time and interest. Their leisure time is often highly organized in school and community clubs and, regardless of many opinions to the contrary, homework is still a time-consumer in their lives. They know they have it to do, yet they want to avoid it. Consequently, few of them are enthusiastic about anything that resembles homework in Sunday evening youth groups.

Total Parish Involvement

With these factors in mind, we decided to put aside for the time being the idea of separate youth groups. We felt that the immediate need was to set the youth activities within the framework of a total parish family experience. We thought that the process of self-discovery, of reconciliation, of loving and being loved, might more surely take place through the interaction of young people with children and adults in addition to their interaction with other young

people. Granted we cannot *make* this happen; yet we often prevent it from happening through faulty structure and faulty goals.

The program which we finally launched certainly was not a perfected one. It was an ambitious undertaking which would necessarily involve many people; yet it was conceived by only a few. The task of involving sufficient people and helping them to understand the purpose of the program was great. Nevertheless, after taking an interest poll among the young people of the parish, we were encouraged to go ahead, and we set the date for our first Sunday evening parish program.

We were overwhelmed by the attendance; approximately one hundred and fifty persons showed up for our potluck supper and program on that first evening. We were in no way equipped to handle that many people, and we were not able to adapt to the unexpected development. Needless to say, attendance was smaller the second evening. Our original schedule was as follows:

- 3:00 to 5:30—Recreation for *all ages*. This included such things as bowling, skating, and picnics.
- 5:30 to 6:30—Parish potluck supper for *all ages*.
- 6:30 to 7:30—Interest groups and recreation for *junior-high young people*: Gun Club, Ham Radio Club, arts and crafts, dancing, sports. Classes for *senior-high* and *junior-college students*. Classes and interest groups for *adults*: discussion groups, cards, crafts, a choral group.
- 7:30 to 9:00—Interest groups and recreation for *senior-high* and *junior-college students*: drama and choral group, dancing, sports.

The interest groups were designed to provide opportunities for the development of intimate relationships among people with common interests and for the exploration and development of interests and skills. The classes gave the young people an opportunity to choose from among a number of meaningful discussion topics. Two of them, "Love and Marriage" and "Christian Vocation," were taken from the E.Y.C. Notebook. Recreation and the potluck supper made it possible for all to be together in the larger parish family. Formal worship for all ages and classes for junior-high students were reserved for Sunday mornings.

Modifications

Almost immediately, changes became necessary. Some of the adult leaders were not regularly available. All of the senior-high young people flocked to the "Love and Marriage" class conducted by the rector, so the other classes were dropped for the time being. We had not made provision for the care of younger children after the potluck supper, suggesting that parents make their own arrangements. (Frankly, we felt we had our hands full as it was.) But it seemed necessary, in order to hold parents, for us to provide for their young children. Movies and arts and crafts were pulled out quickly. The available leadership was being taxed greatly, and leaders were juggled from one group to another.

Eventually the program settled down to a regular schedule. Because no pressure was put on anyone to take part in anything in which he was not interested, a relaxed, easygoing atmosphere developed. Some evenings a large group would turn out and other evenings just a few. Sometimes the arts and crafts class (which finally combined all ages—children, young people, and adults) would be filled to overflowing; sometimes no one would be there. Some leaders found this disconcerting and showed it by attending irregularly themselves. We are not suggesting that this is the best way to operate, but we deliberately did not put pressure on anyone. We wanted to determine the degree of real interest in this type of program and the natural pattern that would develop.

Our Sunday evening programs ended in June, after five months of experimentation. For our summer schedule we planned a special activity every other week. It was open to all ages.

Living Together

We feel that our experiment in parish family life has been a success—not in terms of giving us a permanent pattern for parish life, for already we are making changes, but in giving us a broad experience out of which some new ways of working and living together can be crystallized. It does not seem presumptuous to say, even after such a short trial period, that our experiment has resulted in a breaking down of barriers between different age-groups and a growth of warm, reciprocal relationships. Several outstanding events showed that significant changes had occurred.

Among the experiences we had which seemed to convince us of the validity of our goal were the two family camps, one last winter and one last July. One hundred people turned out for our winter camp at a nearby mountain resort. Individual cabins were provided for families, and accommodations of the dormitory type were set up for those young people who preferred bunking together. A lodge with a social hall, dining room, and kitchen was available.

Everyone was assigned to some work detail for meal preparation and clean-up, with some of the most satisfying fellowship of the week end developing in the kitchen. The high lights of our week end included: a "Variety Dance" in the lodge Saturday night; the service of Holy Communion on Sunday morning before breakfast; the informal discussion around the fireplace after breakfast, in which parents discussed with the rector their concerns and problems in relationship to their teenage children; the fun in the snow with toboggans; the snowball fights; and finally the trip home in the bus, when fellowship reached its height in laughter and song.

Our summer camp was attended by thirty people—seventeen young people, four children, nine married adults, and two dogs. Sleeping accommodations consisted of sleeping bags and cots, mostly without benefit of tents. Again, the preparation of meals was shared by all. Morning Prayer was conducted Sunday morning by a layman. Hiking, swimming, and horseback riding were enjoyed by this group. The heartwarming aspect of this camp was the easy relationship between young people, adults, children (and the

dogs). There was a real feeling of family unity and fun; no undercurrents of hostility between youth and adults and no resentment on the part of the teenagers for the little children who were present.

Success in recruiting young people to help with our annual Fall Festival was another benefit realized from the new look at our youth work. An "employment service" was set up, through which the young people could register to work as volunteers for an hour or two in a booth; serve dinner; set and clear tables; act as hosts or hostesses; or take flash photographs of the diners. Warm, cooperative relationships were experienced at the parish festival last year and again this year. Polls of the young people's reactions indicated that, because of their participation, they had enjoyed the parish festivals more than ever before. They felt that they had been an important part of parish life and that their efforts had been recognized by adults.

This fall we gathered our young people together again to take a fresh look at ourselves. From this evaluation a new pattern of parish life is developing for them: separate age-groupings (junior high, senior high, and college); joint youth activities; and parish family activities. The Youth Kick-Off for the fall was a pizza dinner and dance, in which junior-high, senior-high, and college students all participated. A Halloween dance was sponsored by the junior-high young people, but was supported, also, by senior-high students. Two parish family nights are scheduled by the youth for the near future, and soon we shall be having our family snow camp again.

Beyond Frivolity

This account of our program has its limitations. Dancing, parties at a beach or a ski camp, a pizza dinner, may seem to be frivolous channels for reconciliation "wherein one may know and accept his true self, may experience the love and forgiveness of God, and respond in love and service to his fellow man." The frivolity has been reported because we believe that God can be found, loved, and known in the unlikeliest places. And since our Lord urges us to be reconciled with one another if we would be reconciled with God, it is helpful for Christians to use the frivolous channels (in which God knows us) to learn to know one another. We have also reported frivolity because it is easier to describe than the thoughts and yearnings which were expressed in the discussions and in our worship.

We are continuing this new approach to youth work in the belief that the values will be known more and more within the whole family life of Holy Faith Parish. We hope to emphasize the creative outlets of music, art, and drama in our parish family program. Instead of two or three youth advisers struggling alone, the rector and many parents are working with the advisers and young people. Organization for youth work may develop later if the young people decide to develop an officer and committee structure. At the present time, we are working together as members of the whole parish. Our concern for one another is permeating the parish and carrying over, we hope, into our home life.



First in a series of five articles sponsored by
the National Council Division of Leadership Training

The Nature of Leadership Training

by Frederick B. Wolf, Rector, St. Peter's Church, Bennington, Vt.
and Cynthia C. Wedel, Chairman, Advance Adult Education Program

IT HAD finally happened. In less than a month's time, Jim and Jane Burke had both said "Yes" and tied themselves down to big responsibilities in the parish. They had held out as long as they could, but the day had finally come for each of them when the holdout had to stop. For Jim, it meant accepting the church school superintendent's invitation to be one of the coleaders of the third-grade class next year. For Jane, it meant accepting the nominating committee's request that she serve as vice-president and program chairman for the Guild.

They had talked to the rector about it, and he had encouraged them to give it a try. When Jim had said, "But *I* can't teach Sunday school!" and Jane had said, "*I* can't run programs!", the rector had made quite a speech. He had said that he knew how they felt, but that he could promise them real help in tackling a new job. He added that the big thing was for them to get leadership training for their

jobs, and then went on to say something about leaders being *trained, not born*. He had said that their parish had one of the best leadership training programs in the diocese, and that their diocese had one of the best in the Church. He had said a lot of other things, but it all boiled down to the promise: "You will get help." And they had taken the jobs.

Two Important Questions

Well, what kind of help can the Burkes expect from St. Mark's leadership training program? Perhaps equally as important, what kind of help in their jobs can they *not* expect? A good, ongoing parish program of leadership training will include both training in groups and training in personal conferences by the priest, director of Christian education, or other lay trainer. What can leadership training do for the Church's tens of thousands of teachers and leaders of adults, youth, and children—and what *can't* it do?

Parish leadership training can't:

■ Produce eight-hour wonders. It can't give you a bag of tricks from books or demonstrations that will make your class come alive and solve all your discipline problems, or that will pack your guild meetings with bright and alert faces. Leadership training is training in communication—and communication is one of the costliest things in the world in time and effort.

Parish leadership training can't:

■ Give you a set of "canned" lesson plans or programs for your group. People being people, what works with one group may not work at all with another. Canned plans pay off in chaotic meetings and in very little learning.

■ Do your work for you.

Parish leadership training can't:

■ Prepare you for every specific situation or emergency that will arise in your class. As one mature and long-experienced teacher put it: "There comes a time when you've got these eight or ten children and something happens and you've got to act. All the training in the world can't prepare you for every aspect of this particular situation—this is your decision, and only you can make it."

Parish leadership training can't:

■ Teach you how to get other people to do or say what you want them to do or say. It can't help you run a "tight" guild that carries out your orders and plans. It can't help you get your class to say the words you want them to say, or think the thoughts you want them to think, without knowing they are your thoughts and words.

Parish leadership training can't:

■ Solve particular problems in group meetings. Group training can't solve your problems with Johnny Schmidt, whose nuclear dissolving gun you would love to turn on him, or tell you how to terminate Mrs. Warbuck's reminiscences in guild meetings without the use of physical violence.

Parish leadership training can't:

■ Give you all the answers to the questions your children or group members will ask you. If you have had much conversation with your rector, you will know that four years of college, three years of seminary, and maybe a graduate course and a lot of reading haven't given *him* all the answers.

But it can:

■ Produce ongoing sustenance and sharpening in your job.

■ Acquaint you with basic principles of session planning and program designing.

■ Familiarize you with a wide range of methods and procedures to help people become more involved in a class or meeting, and give you experience in using these methods in such a way that you can use them instinctively—by "feel."

But it can:

■ Give you the confidence and the skills to design your own sessions and to work flexibly with your designs.

■ Give you a chance to look back at what you've done in a class or meeting and learn from your experience so that you can do better next time.

■ Help you do your work yourself with real excitement and results.

But it can:

■ Provide you with practice in leadership in training groups, where you get a chance to work with people and try out new ways of behaving in a protected situation. Then you get a chance to look back at what has happened and at what you've done and learned. You can build a backlog of experience and understanding and courage in such situations.

But it can:

■ Help you to become aware of the forces present in any group of people and help you to use methods that may: (1) free these forces for good, (2) aid the group in reaching concerted decisions and actions, and (3) aid members of a class in learning from each other and from you as their leader.

■ Help you to realize that you are the group's helper—not the other way around.

But it can:

■ Provide personal interviews with a trainer where your class's or group's particular problems can be looked at and possible solutions discussed.

■ Provide group meetings of leaders where common problems and experiences are aired and analyzed, and mutual support is discovered.

But it can:

■ Help you to become acquainted with the wealth of existing resources in the Bible, the Prayer Book, the Church Year, the liturgy, your teacher's manuals, and in books and pamphlets so that you know where to send people to find answers.

■ Give you new insights and understandings so that you begin to "know what you knew, but did not know that you knew" as you live and learn with your class or group.

■ Free you from the compulsion to be the "answer man."

This isn't an exhaustive list of what Jim and Jane Burke can expect as they seek help in their new work from their parish's leadership training program. But perhaps the most important thing that we and the rector can say to them as they get started is that leadership training *can't* deliver them from real moments of frustration and despair in themselves and

their work. But training *can* help them to discover and to be discovered by the Lord who gives them forgiveness and power in their failings and frustrations, and insight and direction as they proceed in their assigned tasks. Leadership training *can* give any teacher or group leader a sense of urgency, coupled with patience, and a deepened religion.



An Experience in Christian Brotherhood

by **A. Vincent Bennett, Rector**
Christ Church, Fitchburg, Mass.

How can we excite each child to missionary zeal through an active participation in the Church School Missionary Offering? There is no one answer to this great question; only through trials in presentation and participation can effective practices be developed. We have been delighted with the results of some of our efforts, and I hope they may be suggestive to others.

New England Indians Again

Our method began some time ago in a year when American Indians were featured as the objective for our missionary offering. Anything Western appeals to youth; almost every child has an Indian outfit and likes to behave like an Indian. Each class was presented with a chief-tain's lance, which happened to be a sawed-off bamboo fishing pole! Let us praise the saints that children have wonderful imagination and can dramatize historic events out of everyday situations. These poles have

become "standard equipment" in our annual projects. We call them our "Pilgrims' Staffs."

Each class is assigned a place of its own in the nave, and a receiving railing is attached to the front pew in each transept for the lances. At the beginning of each Sunday service during Lent, a child from each class procures his lance and holds it in the aisle beside his class during the service. The lances are brought forward at the time of the presentation of the offering. (At the monthly Eucharist, the lances are presented at the altar rail during the Offertory; during the rest of the service, the lances rest in their racks in the transepts.)

Each class is assigned a suggested quota for its missionary effort during Lent. Children who might be embarrassed for lack of funds are given an opportunity for special remunerative work. The offering is presented in envelopes each Sunday so that the children will not wait until

Easter to make an offering and so that the amount may be properly ascertained and credited to the class quota. When each Sunday's quota is reached, a symbol of achievement is attached to the lance, starting with the lowest snap attached to the pole and reaching, through seven steps (First Sunday in Lent through Easter), to the top. For the Indian project, there was a crowning eagle's feather (turkey to be exact).

At the "coffee spree" which follows the evening midweek Lenten service, appointed classes hold a bake sale to increase their missionary offering. At this time the guild hall is decorated to simulate the environment of people living in the particular missionary area being studied. For the Indian objective, two massive tepees were erected and groups from our church school were trained in Indian dances by our Scout executive, Mr. Elliott Mangam, who has written much of the Boy Scout material on this subject. Another night Indian games were demonstrated, and on the final night an Indian costume contest was held, with all classes participating. We were asked to send a delegation in Indian costume to present the offering at the diocesan presentation.

Japan

One might think that our bamboo poles would grow commonplace if used every year. But we have given them new meaning as we have given them new names. One year our teaching interest was centered on Japan, so we journeyed to Chinatown in New York City and secured for awards small mementos common to all the Orient. (Note in the illustration the fan, the coolie hat, and the carp, which is the symbol of rejoicing on the birthday of a son.)

During the coffee spree, the guild hall was decorated with Japanese lanterns, tea tables were decked with bamboo and cherry blossoms, and high-school girls served tea as well as coffee. Each class was asked to make a table display of foods and other goods which we import from Japan, and the final night included a costume contest. That year we were most fortunate to have the presence of the Rev. and Mrs. Donald E. Bitsberger from Japan, so that our church school felt that they

had a representative actively carrying out their missionary tasks.

Central America

Last year the overseas portion of the Church School Missionary Offering was assigned for work in the new Missionary District of Central America. We were most fortunate that the Rt. Rev. David E. Richards and the Rev. Meredith Wood, who had served with the bishop in Central America, could be present with us at the beginning of Lent. Bishop Richards celebrated Holy Communion for our confirmed young people one Wednesday morning and showed Kodachrome slides and spoke at the breakfast following. At this service there was also a fine representation from the nurses' training school and the state teachers' college. We hope some of these students will be inspired to volunteer for service in Central America after their personal talks with Bishop Richards.

The symbol for the Pilgrims' Staffs last Lent was a small flag of one of the countries in Central America. These were made by members of the Woman's Auxiliary. At the coffee spree following the midweek services, girls were dressed in the costumes of women from the Central American countries. The guild hall was decorated with palm trees and cacti. (Palm trees are easily made. Paper-roll cores were given by one of the local paper mills; palm leaves were cut from green display board and fastened by Scotch tape to telephone wire stems. The wire was secured in the hollow paper core by newspaper and then covered with brown crepe paper. We are grateful to the windows in New York City shops for this idea.)

Again representatives of our church school were asked to march in the procession at the Diocesan Missionary Offering Presentation Service. The Woman's Auxiliary made large flags for this event.

For this next Lent, we shall use on the Pilgrims' Staffs things like a small sombrero, a toy motor launch (for the Pearl Lagoon area), and small flags.

I hope that you and your people are as excited about missionary study and missionary offering as we are, and that we may all grow this Lent in grace and zeal for the Kingdom.

Why Missionary Offerings?

The Church is now in the midst of intensive mission study. (See the November and December issues of FINDINGS for articles on creative ways to use the Church School Mission Study materials.) That portion of the Church School Missionary Offering designated for overseas expansion will be given to the Episcopal Theological Seminary of the Caribbean.

Announcement has been made by the Youth Division that the Escuela Normal de Educación Religiosa ("Little St. Margaret's") in Mexico City will be the recipient of the 1960 Youth Offering. Descriptive material on this project has been sent to all subscribers to the E.Y.C. Notebook, the E.Y.C. Junior Handbook, and to diocesan youth advisers.

One of these institutions, "Little St. Margaret's," is already in operation. Ten girls are receiving training to become full-time Christian education and social welfare workers in parishes and missions of the Church in Mexico. The second, the Seminary of the Caribbean, is still to be built in San Juan, Puerto Rico. It will receive its first students in 1961, and they will come from the Caribbean area. Both institutions will meet a real need in Central America.

It is not easy to be a stranger in a strange land. Language, customs, and ways of thought and speech are all different and difficult. For many years, the young men from Central America who have been called to serve as priests in the Church have had to do just that. They have had to come north for their theological training. This creates personal hardship, separation from family and friends. It also presents another, more fundamental problem. The North American seminaries where they have come to study are concerned chiefly with training those who will preach the Gospel in language and symbol appropriate to the continental United States. The

Church in Latin American countries must search out ways to present the Gospel in their own cultural terms. As the Church grows in Central America, this need becomes more acute.

Both the seminary in Puerto Rico and "Little St. Margaret's" will make it possible for young men and women of Central America to be prepared to serve God as priests and lay workers without having to separate themselves from their people during their period of study and preparation. They will also have an opportunity to search out the special meaning of the Gospel for their own cultures and to explore ways of presenting it in the midst of the particular situation in which they live.

On page 14, the Rev. A. Vincent Bennett has reported on what has been done in his parish in past years to arouse interest in the Church School Missionary Offering. Such activities appeal to children and young people. They have a rightful place in missionary education when they are built upon study which points clearly to the fact that offerings are not an end in themselves.

Teachers and leaders can help children and young people to see that just as they, in their school and family life, know God's love and make it known, so Mexican, Puerto Rican, Nicaraguan, and Costa Rican children respond to and show forth that same love in their different cultural settings.

Through study we come to recognize that we are linked to others in mutual responsibility for the mission of the Church. We come to see those of other countries as real people. We learn something of their daily lives and of their interests and concerns. Through our offerings we help them to accept the responsibility to proclaim the Gospel in their own lands. We are caught up with them in the one mission of the Church.

SUGGESTIONS ON WHAT TO SAY

From the Chancel Steps

by William Sydnor

Lent I, March 6, 1960

POSSIBLE SUBJECT: On Keeping Lent

BASED ON: The Season

Lent is an annual retraining time intended to help us become more faithful to our Lord Jesus Christ.

Normally all of us do a great deal of giving to ourselves. During Lent we follow another standard of practice: learning to give of our time and thought and money to God's service. Here are three areas of life in which we do this.

When I buy candy and sodas and chewing gum, I am giving myself little presents. Suppose during Lent I give those same amounts to God for use in His service. This is what I am doing when I put the money in my missionary offering box instead of buying candy. That money is sent to another part of the world and is used to build hospitals, schools, and churches so that others may learn of God's love for them.

What one of us does not learn catchy singing commercials or funny jokes? These are gifts to our minds. They entertain us or make us popular with others. Suppose during Lent I learn a hymn or some Bible verses each week, which I have selected because they help me understand more about the Christian faith. Maybe one week it is Hymn 239 or 330, another week it may be Psalm 121 or part of St. John 14. This is a mental gift to God and His service rather than a gift to my pleasure and popularity.

All of us know what it is like to say our prayers so fast they do not mean anything. Indeed, sometimes we even think of something else while saying them. Lent is a time to relearn how to offer our prayers to God. Maybe it is a good thing to give up the Lord's Prayer for Lent and pray some other prayer which is not so familiar and which I pray

slowly and thoughtfully. Maybe it is a good thing to stop using the word *bless* and substitute words which say exactly what I hope God will do for Aunt Mary or my best friend.

In these three parts of my life—physical, mental, and spiritual—Lenten practice can help me learn how to give service to God rather than to myself.

Lent II, March 13, 1960

POSSIBLE SUBJECT: Don't Be Discouraged

BASED ON: The Gospel

We usually think of Jesus as being kind and gentle. In today's Gospel, He seems to have been downright cruel. Yet this incident inspired one of the loveliest prayers in our Communion service (p. 82).

Retell the story. Any good commentary will supply details to whet your imagination.

The woman must really have been worried about her sick child to have had the nerve to open a conversation with a foreign man who was surrounded by a group of friends. Moreover, Jesus' reaction and that of His disciples would have discouraged most people. But the woman tried again: "You may think of us foreigners as dogs, if you like, but even puppies are not denied the crumbs children drop on the floor." Despite her quick wit and easy speech, the mother did not become sharp-tongued or bitter. She could not help her child by herself. She believed that Jesus could help her, so neither His silence, nor His unfriendly companions, nor His apparent indifference discouraged her.

The Lord was testing her, and she passed the test. "Pray believing, and do not be discouraged no mat-

ter what conditions seem to be against you." This is what the Master taught His followers over and over. The parables of the Friend at Midnight (Luke 11:5-9) and of the Unjust Judge (Luke 18:1-8) are on this subject.

Lent III, March 20, 1960

POSSIBLE SUBJECT: Follow the Leader

BASED ON: The Epistle

One way to begin is to talk about playing the game "Follow the Leader." The response from the younger members of the congregation may be so enthusiastic that you have difficulty in getting a word in. Here is a suggestion.

You have told me about some of the leaders you have attempted to follow even though the going has been difficult. Now I want to tell you about the most important game of "Follow the Leader" we take part in. "Be ye . . . followers of God," the New Testament urges us. How can we do this?

Little girls play house. Sometimes they play nurse; sometimes they have a school. Boys play similar games: they are doctors, or firemen, or policemen, or ministers. Most often, however, both girls and boys play at imitating their parents. Christians are taught not only to pray "Our Father," but also are urged to imitate our Father in heaven, just as children imitate their parents.

This means, I think, that we try to show the same love and care for people that God has shown us in Jesus Christ.

How we do this is various. Sometimes a parent or friend has had his feelings hurt and feels lonesome and left out. If he knows we care about him, it helps a great deal. Sometimes two of our friends are fussing and hurting each other. Even a child can say to two angry adults, "I love you both and it hurts me when you fuss." When we really care about people, we can usually find some way of letting them know and, if they are in trouble, some way of helping them.

This is what it means to me to play "Follow the Leader" with our Heavenly Father. "We love, because he first loved us."

POSSIBLE SUBJECT: An Unexpected Gift

BASED ON: The Collect

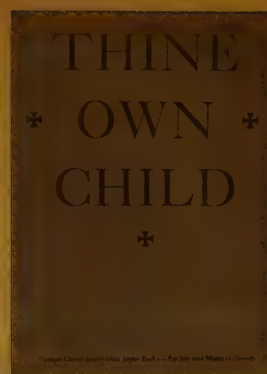
Sometimes an effective way of explaining the meaning of phrases from the collects is to tell a familiar story. The parable of the Prodigal Son (Luke 15:11-32 or Prayer Book, pp. 201-203) can help clarify the meaning of today's Collect.

You might make the telling of the parable a joint enterprise. "How many know the story of the Prodigal Son?" "What is it about?" Someone is likely to begin telling the story. "Yes, then what happened?" There is likely to be a show of hands, indicating other willing participants. Don't let anyone monopolize the fun of telling the story. You may supply a detail now and then to keep things from dragging. Remember this is a game, not a test. Your object is to bring the details of the parable to mind, and a little fun in the process is not out of order.

Now you can go on. The Collect for today is on this same subject. It refers to each of us as being like the Prodigal Son. Turn to page 130 and look at it. (Be certain you give little people time to find the place.) We are people, "who for our evil deeds do worthily deserve to be punished." As we say in Morning Prayer, "We have left undone those things which we ought to have done; And we have done those things which we ought not to have done." But God, like the father in the parable, graciously takes us back and forgives us since we know how wrong we have been and are sorry. "By the comfort of thy grace" (graciousness), the Collect states, we "may mercifully be relieved."

"A very great deal of the Christian Good News is captured within the words of this Collect. Let us learn it and say it every day throughout the balance of Lent. Right now, let us pray it together."

Mr. Sydnor's new book, *Keeping the Christian Year*, is reviewed on page 22. Copies may be purchased from your local bookseller or from the Seabury Bookstores, Greenwich, Conn.



New Vacation Church School Courses in the Seabury Series

■ The Children's Division is happy to announce the publication by the Seabury Press of two more vacation church school courses on February 15, 1960. The course for younger juniors is called *Telling People About God*. The course for older juniors is called *Thine Own Child*. Each volume will sell for \$1.90.

■ The new series was launched last year with two publications: a basic guide, *Weeks of Growth* (\$2.10), for use in all courses and a course book for primary children, *God Is Great, God Is Good* (\$1.90).

■ The series is designed for use in classes composed of children from a single grade as well as in classes where group grading is necessary. The plan for group grading is as follows: primary classes for children who have completed first or second grade; younger junior classes for those who have completed third or fourth grade; older junior classes for those who have completed fifth or sixth grade. With one course now available for each group, any parish can use the new series throughout its vacation school. Only children who are now in second grade and who used *God Is Great, God Is Good* last summer will not have a new book this year. It is suggested for these children that parish clergy and other leaders look carefully at *God Is Great, God Is Good*, review what resources were actually used from this book last summer, and consider using it again, taking a fresh approach. Remember young children like repetition, and they are not likely to remember the stories to the point of saying "That's old stuff!" Anyway, it's a new group and that means its interests will be unique and different from last year's.

■ If you decide not to use *God Is Great, God Is Good* with the primary children who used it last year, we recommend that you use the earlier vacation church school course, *God's Children Now* (The Seabury Press, \$.90), which is still highly regarded by those who have used it.

■ All vacation church school leaders will want to have a copy of *Weeks of Growth*. This book presents age-level characteristics of children in grades one through six, discusses factors which encourage or embellish the spiritual growth of children, gives helps for administrators, and shows teachers how to plan their sessions and to use various techniques for effective learning. (Worship, drama, recreation, storytelling, group discussion, puppets, and other handwork are all presented.)

Two Lenten Drama Services

A new approach to the Lenten season and to Holy Week through drama services is available in *Turn Unto the Lord* and *On the Eve of Holy Week* by the Rev. Harold Bassage. Dr. Bassage uses the experience of worship to offer portraits of the Suffering Servant-Sovereign Lord.

The drama services are written in simple but powerful language. Their messages can be delivered through group reading or through dramatic production, in which case the chancel is the most effective setting. Players wear black cassocks. Purchase of at least five copies of *Turn Unto the Lord* or twelve copies of *On the Eve of Holy Week* serves in lieu of royalty and constitutes permission to produce the services.

Turn Unto the Lord

Turn Unto the Lord is a service for Ash Wednesday evening. The players give a short presentation of our Lord's call to repentance. His statements of the reason for repentance and the expected results are recalled. After the briefest, yet thoroughly adequate, account of the first Holy Communion and the Crucifixion, players and congregation offer the Litany and the Penitential Office. Dr. Bassage suggests that "the whole service should be done with deep feeling, but with starkly disciplined restraint and dignity."

This New Testament approach to the Litany and Penitential Office can be presented by adults, young people, or older children. There are parts for a minister, lay reader, woman, male soloist, organist, and acolyte. The only lines which must be memorized are spoken by the minister from the altar.

On the Eve of Holy Week

On the Eve of Holy Week calls for ten players and a singer, choir, and organist. It is a bit longer than *Turn Unto the Lord*. It may be used with Evening Prayer on Palm Sunday evening. In the first scene the players are recalling the entry into Jerusalem. The hostility to Jesus puzzles them, and the awesome pow-

er of the humble Master is the heart of their conversation.

During the first scene, the third speaker says:

I wish I could explain to you—and to myself!
But this I know—
That some men hate the mystery they cannot comprehend—
And, though they doubt,
They fear the unproved possibility—
That—somehow—God's creative power—and love—
Might walk the world—alive—
To rule the hearts of all rebellious men.

After a description of the Crucifixion, these lines are spoken:

Now I see!
On the cross—on that high altar of all time—
In him—
In him—was God's creative power—
Power that endures—
In him was love—the love of Very God—
The Love—that blasts of human infamy
Can never weaken or destroy.

The continuing theme of both drama services is that doubt, hostility, even death, can never erase the Good News. In the darkness which evil casts over the world and in the lonely sorrow known by repentant sinners, He shines light enough to guide penitents to Him.

Reports from Two Parishes

Last Palm Sunday evening the Episcopal Young Churchmen of St. John's Church, Hampton, Va., presented *On the Eve of Holy Week* for the entire parish. Their adviser, Mrs. Calvin C. Tennis, wrote: "It was most outstanding and provided an inspirational and enlightening experience for all who participated as well as the congregation. . . .

"This effort on the part of the youngsters was the most rewarding and delightful thing that has happened to them. We took on the study and production of the drama service as our Lenten project. The group (junior and senior) studied

the text thoroughly in small group with an adult leader every Sunday in Lent. We looked up the quotations, became familiar with the theme, and learned a great deal. The real impact came, however, in the church that evening, and I can only wish you could have been with us.

"We are familiar with plain song. Our E.Y.C. has Evensong each Sunday entirely on their own, and our choir has sung the Communion service in plain song. We had great fun learning the new hymns which have become favorites now."

An equally moving experience at St. John's Church, Hollywood, Fla., is reported by Mrs. Roe Fulkerson, cosponsor of their youth group: "We rehearsed, both as a group and with individuals and twosomes. We held our final rehearsal during a pounding rainstorm on the afternoon of Palm Sunday Eve—which was certainly good practice in strengthening the young voices. But nothing had prepared us for the almost unearthly beauty that resulted from the sombre Palm Sunday setting of purple-veiled crosses and deep green palm branches against the brown wood of the sanctuary and the chancel.

"Our soloist, a sixteen-year-old girl (we didn't have a boy who could do the solos, let alone two boys) has a high, delicate voice with an unusual plaintive quality, and her songs were most effective. She stood by the organ but was not seen from the congregation. Fr. Williamson read the words of Christ. He, too, was not visible to the congregation, and this very invisibility seemed to heighten the effect of the words.

"The pulpit and lectern spotlights, plus the unrelieved black cassocks, made the faces of the first and second readers stand out with startling intensity. The combination of setting, costuming, music, and words had an almost magical effect; everybody was completely in character, and the presentation was almost perfect."

While youth groups may well lead these services, as reported here, they are also often presented by adult casts. The deep impression made by *On the Eve of Holy Week* in these two congregations gives promise of what you may expect in your own parish.

Sight and Sound

Reviews of Day of Triumph and Easter filmstrips

Day of Triumph: A Wide-Screen Theatrical Film for Eastertide

The first major theatrical film based on the life of Christ since *King of Kings* is *Day of Triumph*, which was released several years ago but still is being exhibited for the first time in many communities. It was produced by the Rev. James K. Friedrich, an Episcopal priest who is president of Cathedral Films. He has brought to this feature-length motion picture many years of experience gained in making shorter films for church exhibition. Many members of the regular staff of Cathedral Films were employed to write the script and assist in production.

The late Irving Pichel, who directed *Martin Luther*, was employed to direct *Day of Triumph*, and Joanne Dru plays the role of Mary Magdalene. The cast also includes Lee J. Cobb. Dimitri Tiomkin composed the musical score.

Day of Triumph is essentially the Passion story culminating in the Resurrection. In telling the story and developing motivations for the various principal characters, non-Biblical material has been invented. This material, although it is entirely fictional, makes historical and psychological sense.

The reader, no doubt, is familiar with Cathedral Films' Biblical films. *Day of Triumph* retains most of the qualities of earlier Cathedral pictures, with the added benefit of a larger budget and a longer production schedule.

For information on how you can organize a community showing of *Day of Triumph* at a local motion-picture theater, write to the Rev. James K. Friedrich, Cathedral Films, 2921 West Alameda Avenue, Burbank, Calif.

Adventures of Saul of Tarsus: An 8mm Parish-Made Film

Some time ago we wrote about the production of 8mm motion pictures as a learning opportunity. We have received many letters about experiments in this technique. One ambitious project of this kind was developed by the Rev. B. L. Marceil in the daily vacation church school at St. John's Church, Wisconsin Rapids, Wis.

The 1200-foot production, based on the life of St. Paul, was filmed inside the parish house, on the lawn in front of the church, and on "location." For shots involving horses, the cast and

crew went to a nearby farm. For the basket escape scene, the production moved to a railroad bridge, where St. Paul was lowered from the trestle.

In preparing for this production and throughout the production schedule, there were many opportunities for learning in a variety of ways. The project concluded with a showing of the film to the entire parish, which further extended the educational value of the film.

"Symbols of the New Testament." Cathedral Films, color, 26 frames. 33-1/3 rpm record, script. Filmstrip, \$5.00; record, \$2.50.

While the series from which this filmstrip is taken has been reviewed in this column (June, 1958), we wish to remind you of the appropriateness of this filmstrip for showing during the Easter season; it presents the story in traditional symbols of the Church. We do not recommend its use with younger children, but older juniors through adults might find it a unique summing up of Lenten addresses, sermons, and study units.

Beginning with the Gothic rose, adapted from Isaiah's prophecy, the presentation offers in symbolic images the work of Christ through the Passion, Resurrection, and Ascension. Finally, it concludes with the symbols of the Evangelists who have given us a printed record in their New Testament writings.

Many of the symbols will be found in the ecclesiastical art of most parishes.

The entire series, "Symbols of the Church," containing six filmstrips, three records, and individual study guides, is available for purchase at \$33.75 from the Audio-Visual Film Library, 281 Park Avenue South, New York 10, N.Y.

"Easter in Jerusalem." Family Filmstrips (5823 Santa Monica Blvd., Hollywood 35, Calif.), color, 43 frames. 33-1/3 rpm record, guide. \$10.00 complete.

If you are looking for audio-visual material to enrich a class session, a fellowship program, or a family night affair, you should consider this filmstrip and record. By means of superb photographs taken in modern Jerusalem, the filmstrip shows the places where tradition says particular events of Holy Week and Easter took place. Although we are not seeing the exact historical sites, the audience does gain a sense of the historical dimension of the familiar Biblical narratives.

Should a parish have a problem in deciding between the purchase of this filmstrip and saving toward *The Homeland of Jesus* kit (FINDINGS, November, 1959), it would probably be wise to plan on purchasing the latter. The fourth filmstrip in this kit, *Land of Jesus' Later Ministry*, contains many of the same photographs as the Easter filmstrip. Because it covers the entire second part of Jesus' life, it includes, of course, the Easter narration.

"Holy Week in Jerusalem." Society for Visual Education (1345 Diversey Pkwy., Chicago 14, Ill.), color, 45 frames. 33-1/3 rpm record, 12 min., guide. With record and guide, \$9.00; with guide only, \$6.00.

This new filmstrip, released at the same time as *Easter in Jerusalem*, bears a close resemblance to it. The purposes and intended audiences are identical. The photographs and script



From the film *The Day of Triumph*



From *Adventures of Saul of Tarsus*, 8mm film produced by vacation school pupils in St. John's Church, Wisconsin Rapids, Wis.

development bear an extraordinary similarity. S.V.E.'s *Holy Week in Jerusalem*, however, comes off second-best on two scores. First, there is an element in this filmstrip which makes one think of a tourist guide's approach. Places in and about Jerusalem are identified, the facts and legends are told, one is duly impressed, but one also feels that something has been left out or that there is a deeper, unexplored dimension. By contrast, *Easter in Jerusalem* supplies some of this missing quality.

Secondly, the two strips differ in their treatment of legends. In the S.V.E. filmstrip, legend is often taken at face value or is used simply to impress the audience; some legends are told with such repeated qualification that one wonders why they are told at all. *Easter in Jerusalem* manages to keep a better balance and to use legend to deepen the sense of reality of the Biblical events.

One outstanding contribution to the S.V.E. filmstrip is the appropriate use of hymns on the sound track. The narrator reads the script in an even and unsentimental manner. The principal fault is in the script itself.

"Mrs. Hen and Her Easter Surprise." Color, 40 frames, 33-1/3 rpm record, 9 min., guide. "Mary's Easter Lambs." Color, 38 frames, 33-1/3 rpm record, 6 min., guide. Society for Visual Education. Complete set, \$13.50; each, \$9.00.

Here are two filmstrips which will probably be found useful in many parishes on Easter when care must be provided for small children whose parents are attending lengthy services. Even if the church school teachers are holding regular classes for kindergartners and first-graders, they will welcome these materials which help to make

Easter a special sort of day. The filmstrips are also appropriate for children's Easter parties.

Neither filmstrip is intended to transmit the Christian Gospel of the Resurrection. They do, however, convey the sense of fun and excitement surrounding the birth of birds and animals on a farm. The art work is bright and colorful, and the records are lightened with authentic animal sounds.

Mrs. Hen's Easter Surprise is superior to Mary's Easter Lambs, but since the sound tracks for both are on the same record, it might be worth purchasing both filmstrips.

Book Reviews

"A Man Called Jesus," by J. B. Phillips. The Macmillan Company, 1959. 141 pages. \$2.50.

No little interest will be shown in this latest book of J. B. Phillips, whose previous writings have been popularly received. There is bound to be some disappointment, however.

Originally these twenty-six, eight-minute plays were commissioned by the B.B.C. to provide for young children what Dorothy Sayers gave adults in her series, "The Man Born to Be King."

While the series does not quite measure up, Phillips does manage in a simple, straightforward (almost obvious) way to tell the story of Jesus' ministry. Curiously, he draws more upon the King James Version than his own translation of the Gospels, although he feels perfectly free to expand and add to the words of Jesus as given to us in the Bible.

Juniors, especially, might like to perform these plays either on a stage or

as "radio" plays. The scripts might serve for creating slide sets or even 8mm motion pictures. As simple pageant material, the plays may offer suggestions and basic script material. Or the plays may be read in class simply as a Bible storybook.

"Display for Learning: Making and Using Visual Materials," prepared by Marjorie East, edited by Edgar Dale. Dryden Press, 1952. 306 pages. \$4.50.

This valuable book centers on the broadest possible interpretation of "display." Included in the practical discussions are such methods and materials as teaching with pictures, using clippings from the news, preparing exhibits using a chalkboard, making posters, and designing bulletin boards.

There is a good balance between theory and how-to hints. Edgar Dale, "dean" of audio-visual educators, gives an authoritative stamp to the original work of Miss East.

Although the book is directed to the weekday school teacher, church school teachers will find it helpful.

"Agee on Film, Reviews and Comments," by James Agee. McDowell Obolensky, 1958. 432 pages. \$6.95.

This is an odd book because it is made up of the most unlikely sort of materials—motion picture reviews and articles which originally appeared in *Life*, *Nation*, *Time*, *Partisan Review* and the English journal *Sight and Sound*. The reviews range from the years 1942 to 1948, and, passing as would seem to be such weekly comments on the come-and-go movies at neighborhood theaters, the material adds up to something of great meaning no matter when it is read.

For a social analysis of our culture in its many aspects, this book stands firmly beside or above Vance Packard's *The Hidden Persuaders* and *The Status Seekers* or David Riesman's *The Lonely Crowd*. For instance, just try on for size the blistering review of Hazel Scott *et al.*, in the *Partisan Review's* "Pseudo-Folk" essay. Agee is head and shoulders above Packard and Riesman.

The book might be read by Churchmen in terms of what film art can be and should be, especially in terms of the films the Church has produced and continues to produce. Our travesties will be searingly dissolved by the slightest application of James Agee's analyses; at the same time we may gain a glimpse of what we might fairly demand of Christian films once the Church realizes its responsibility when it produces a "movie."

This is a book for the parish library to be circulated, discussed, and brought to bear upon the thousands of dollars invested annually by the Church in film production.

JOHN G. HARRELL

Book Notes

Edited by Charles E. Batten

The Way of Renewal: Meditations for the Forty Days of Lent, selected by Arthur Lichtenberger. The Seabury Press, 1960. 64 pages. Paper, \$1.00

The Presiding Bishop states: "The aim of this book is twofold: to present a selection of great passages on some of the Lenten themes and to encourage the reader to turn to the sources of these quotations himself." He has succeeded well in the first objective, grouping readings around the subjects "Penitence," "Abstinence" (a neglected discipline in our day), "Moral Effort," "Citizens of the Kingdom," "The Bread of Life," "The Word Made Flesh," and "The Passion of Our Lord." He has chosen selections, some old and some new, to point up the real meaning of Lent. His choices range from St. Athanasius to W. H. Auden and include some little known passages, such as one from *The Paradise of the Fathers*, and several quite familiar ones from Evelyn Underhill and C. S. Lewis. "The forty days of Lent are only a prelude to the triumphant forty days of Easter. . . . We need to recover the true emphasis of this season: a time when we are made strong both to proclaim and to demonstrate our conviction that Christ is Lord over every realm of life. The attempt has been made, therefore, to select for each theme passages which illustrate the primary purpose of Lent: to afford a way of renewal."

Whether the readers will turn to the original sources, as stated in the second aim, will depend upon their response to the author's intriguing selections. Page designations in the sources would have been an aid toward furthering this end. The neglect to indicate omissions when a passage was shortened had quite the opposite effect on this reader from that which the compiler intended.

He was far more annoyed by the practice of not noting the deletion than he would have been distracted by its indication. The publishers should be commended for reissuing this material, which was originally published in 1948 by the Church Congress in the United States.

Saints on Main Street: The Gospel for the Ordinary Christian, by Peter Day. The Seabury Press, 1960. 144 pages. \$2.50

In the Seabury Lenten Book for 1960, Peter Day has written a stimulating volume as fascinating as its title. The book concerns itself with the ministry of the laity, emphasizing Christian social relations. The preface poses the questions: "If we do have a special relationship to God, what are the results of this relationship as we go about our daily tasks in home and office and factory, and in political and social life? How do the saints on Main Street or Broadway or Rural Route #2 differ from their neighbors who know nothing about Christ? What is their ministry as Christian laymen and women?" Answers are supplied through the development of the author's thesis that "the next great breakthrough of the Gospel upon the life of the ordinary parish of the Episcopal Church will be in the field of Christian social relations, by way of a new and deeper understanding of what the ministry of the laity is and means."

After a discussion of the rediscovery of the laity and a keen, but short, analysis of world conditions and the parish, there follows a presentation on rediscovering the Gospel and eschatology. There is a well-done chapter on activism and action, followed by a redefinition of Christian social relations at the parish level as "the training, equipping, and supplying of the people

of God to bear witness to the Gospel in every aspect of their life among their fellow men." Mr. Day continues, "There is no difference in subject matter here from the work of evangelism when evangelism is understood in its widest and deepest meaning; nor is there any basic difference in subject matter from the mission of the Church, which is to bring the Gospel to all men and all nations and groups of men." (pp. 115-116) There is a final chapter on encountering the Cross.

In writing this notice the reviewer had to use great restraint lest his enthusiasm and appreciation dim his critical abilities. The reviewer has marked quotable passages on page after page of his copy. One short paragraph will have to suffice. "Only one course needs to be served at the Lord's supper, and it is the only parish supper that is necessary. All the rest is a concession to the quaint folkways of the tribes that currently inhabit our continent." (p. 86)

The use of collects spread throughout the volume as a means of summarizing the thought in expressions of prayer was found to be quite distracting. The reviewer finally found himself skipping them to continue without interruption the thread of the author's argument. The interesting, challenging, and creative ideas, so well expressed in this volume, demand high priority on any Lenten reading list. This book is highly recommended for parish study groups.

Power to Save, by Frederick M. Morris. The Seabury Press, 1960. 64 pages. Paper, \$1.25

"The core of the Christian Gospel is that the Cross alone can save." To shed light on this basic premise and to provide an understanding of it, the author develops meditations on the seven last words from the Cross, with introductory and concluding chapters respectively on "Power to Save" and "The Power of the Resurrection." The material is treated in a devotional manner, and one can almost hear the contents being delivered orally. There is no attempt to deal with the sayings in any critical manner. The writing itself conveys the sense of saving power which is under discussion. The illustrations, drawn from the common experience of men, contribute vividness. This is devotional material of a high order for individual Lenten reading. It is also a helpful, suggestive source to stimulate the thinking of many clergymen as they prepare

meditations for Holy Week and Good Friday.

***Outside the Camp*, by Charles C. West. Doubleday & Company, 1959. 168 pages. \$3.00**

Hebrews 13:12-14 is the theme of this book: just as Jesus suffered outside the gate in order to sanctify the people, so the Church and individual Christians today, whether in communist or democratic countries, are called to go outside these camps to bear faithful witness to Christ.

This is strong meat for those accustomed to thinking of the Church as a nursing station mending men's ills. But the author, who is assistant director of the Ecumenical Institute at Bossey, writes convincingly of the Christian's role in an age of upheaval and revolutionary change. He believes that it is God who is shaking the foundations, and it is God who has already redeemed the world and even now reigns supreme. The Risen Christ is secretly ruling the world even today, working to heal its conflicts, to reconcile it, and to bring people back from the way of death to the way of life. His rule is the one to which the future of the world belongs and with which the world must reckon. The worst conceivable sin cannot tear us away from His concern, and there is no place on earth where He does not also come. "We live today in a Christ-conquered world whose meaning and direction are to move forward to meet the Lord."

Adults and young people, and study groups for both these ages, will find this book well worth their attention, possibly during Lent. (R.U.S.)

***Keeping the Christian Year*, by William Sydnor. Morehouse-Barlow Co., 1959. 92 pages, \$1.75**

Here is a handy and helpful little book. The first part sets forth activities and practices by which holy days and seasons of the Christian Year may be observed in the home and church. The second part is a glossary of seasons, days, and terms explained in simple words. This is an elementary book, written with a simplicity of style. It should prove helpful to parents and church school teachers in discovering the meanings of the various parts of the Church Year. Many helpful suggestions are made for participation in seasonal observances. The suggested activities are not to be used as sub-

stitutes for Prayer Book and normal practices in the church and home, but rather as supplements. The spirit of the book is seen in a warning of the author: "Our observance of religious times and seasons should have meaning in keeping with the occasion. Usually the nature of the observance grows out of the feeling of a congregation or a family that something more should be made of the occasion. Do not impose a strait-jacket, meaningless observance on unwilling participants either at church or at home. As the Christian Year comes to mean more and more to us, these suggestions may help us find ways to express that meaning and to live as becomes our faith." (pp. 49-50)

***The Church in Your House*, written and published privately by a group of parents in St. Luke's Church, Box 65, Noroton, Conn. 50 pages. \$1.10 for 1 copy; \$8.25 for 8 copies; \$25.50 for 25 copies**

For two years a group of parents met to consider ways of strengthening religion in their homes. *The Church in Your House* is the outcome of their research and study. It is simply and beautifully written and should find welcome and widespread use throughout the country. The first two chapters are excellent on prayer and worship, and there is a helpful chapter suggesting specific answers to several questions children often ask. Almost two hundred Bible passages are identified which might be used in families. Finally, there is a carefully selected, brief list of books (including a few for teenagers).

If parents want to make some headway this Lent in family worship, here is a first-rate guidebook. (R.U.S.)

***Your Family Goes Camping*, by Doris T. Patterson. Abingdon Press, 1959. 160 pages. Cloth, \$2.50; paper, \$1.50**

This is a timely, handy manual for practical use by the growing number of families planning vacation camping trips through the country. It contains a wealth of information for simple, inexpensive, outdoor living: where to go, what equipment to take, and how to use it in keeping with the health, safety, and enjoyment of all concerned—babies, children, and adults. The sections about "tents and sites," "sleeping arrangements," "camp cooking and campfires," "equipment and packing" provide information in detail for

the convenience, comfort, and security of the novice as well as the accomplished camp planner.

The Appendix lists some of the U.S. Government and State Parks and recreation areas, and the Index makes it possible to gain access readily to sections for immediate use as the occasion demands. It contains "everything a family needs to know for an average camping trip." (Arthur O. Phinney)

***This Is My God*, by Herman Wouk. Doubleday & Company, 1959. 356 pages. \$3.95**

This book can be a resource for the teacher of the ninth grade and a book to put into the hands of senior-high students when they ask "What do the Jews believe?" Here that question is answered by a present-day Jew who is a skillful writer of best-selling fiction and drama and has a deep desire to speak for his people. The customs and traditions of the Jews that sometimes puzzle their Christian neighbors are explained vividly against a background of sound Biblical understanding. The dignity that is inherent in these customs should be respected by all Christians. The God whom Jews worship is our God, too.

This is also a good book for many Christians who are struggling to define their own position and to say clearly what is "special" about Christianity. This faith-full record of the beliefs of the Jews has something to say to those of us who should be aware that "The people who walked in darkness have seen a great light." What difference has the coming of the Messiah made for each of us? (Eleanor E. Sandt)

***The Objective of Christian Education for Senior High Young People*. The National Council of Churches of Christ, 1958. 44 pages. \$1.00**

Persons who work with senior-high young people will find this study and exploration of "objectives" for this age of inestimable value. It is the product of two committees of the Division of Christian Education of the National Council of Churches.

The first chapter deals with the "nature of objectives" and explains how and why the study committee finally arrived at only one objective of Christian education: "to help persons to be aware of God's self-disclosure and seeking love in Jesus Christ and to respond in faith and

ITEMS

ove—to the end that they may know who they are and what their human situation means, grow as sons of God rooted in the Christian community, live in the Spirit of God in every relationship, fulfill their common discipleship in the world, and abide in the Christian hope.” This objective becomes the objective for every learning task, lesson, unit, or meeting.

Other chapters in the book cover description of senior-high-school students, the world they live in, and the learning tasks for them. A chart called “Analysis of Learning Tasks” is included, which helps us to see what learning tasks senior-high young people should undertake to achieve the objective of Christian education.

There is a recurring emphasis upon the fact that the individual must undertake these learning tasks himself, but the Church and other agencies share responsibility for building programs accordingly and for providing opportunities and reassurance for each one as he tackles each learning task. (*Irene Scudds*)

God, Help Me Understand, by Dorothy LaCroix Hill. Abingdon Press, 1959. 96 pages. \$2.50

This is a book for the junior-age child's personal and thoughtful reflection, and it might well be a part of his devotional library. Through a series of short stories about everyday situations, the author tries to help children think through many of the questions they are asking about God and His world.

The book is divided into three sections, “I Wonder About God,” “I Wonder About God and Things That Happen,” “I Wonder About God and Myself,” and a summary, “Who But the Son of God?” It raises such questions as “How could God always be?” “How can I know that there is a God?” “Is it fair for good people to have trouble?” and “What does it mean to be a Christian?” Each story describes a situation in which a person faces one of these questions, or a similar one, and suggests an answer for the child to think about.

The reader may feel that some of the solutions suggested in Section 3 should be developed in greater depth, but, on the whole, questions are dealt with thoughtfully and sensitively. The illustrative situations are down to earth and not without a touch of humor. (*Elinor Eccles*)

Clergy Conferences • New Laboratories • Ecumenical Conferences • “Plays and Pageants for Lent and Easter”

THREE of the twenty-seven diocesan and invitational clergy conferences projected by the Department of Christian Education for the 1960–1961 Advance Adult Education Program have been held already. During January, the Rev. Joseph F. Fletcher of the Episcopal Theological School, Cambridge, Mass., met with clergy of the Missionary District of South Dakota; the Rev. Reginald H. Fuller of Seabury-Western Theological Seminary, with clergy of the Diocese of Dallas; and Dr. Kathleen Bliss, Director of the Board of Education of the Church of England, with clergy of Province I. Three more conferences are scheduled for February: Dr. Bliss at an invitational conference for Province III; the Rev. H. Boone Porter of Nashotah House with clergy of the Diocese of Northern Indiana on the subject of “The Liturgy and Parish Life”; and the Rev. Holt H. Graham of Virginia Seminary with clergy of Wyoming on “The Bible and Parish Life.” Other conferences will be held in June and succeeding months. (See page 11 of the December issue of FINDINGS for further information on these conferences.)

FOUR Laboratories on the Church and Group Life for 1960 have been announced. Province I will sponsor a laboratory at the Miramar Conference Center, Newport, R.I., May 23–June 4. The other laboratories, all sponsored on a diocesan basis, will be held at the Asilomar Conference Center, Pacific Grove, Calif., May 30–June 11; the Bishop McLaren Conference Center, Sycamore, Ill., July 11–23; and Camp Weed, Carrabelle, Fla., Oct. 3–15. The national Department of Christian Education is cosponsor of all four laboratories; inquiry about any of them can be addressed to the Rev. George L. Peabody, 28 Havemeyer Place, Greenwich, Conn. Applications will be welcome from clergy, directors of Christian education, Episcopal lay leaders, and leaders from other denominations. Tuition is \$140.00 per person. The National Department does not offer scholarships.

So GREAT has been the demand for “The Job of the Parish Director of Christian Education,” announced earlier in FINDINGS, that the Association of Professional Women Church Workers has printed a second edition of the brochure. Free copies may be obtained from Miss Helen Wolfe, President, 101 Benefit St., Providence 3, R.I.

A REVISED LIST of “Plays and Pageants for Lent and Easter” is available from the Children's Division, 28 Havemeyer Place, Greenwich, Conn. The list is free.

ONCE AGAIN the time has come to announce summer and autumn conferences to be held at the Ecumenical Institute at the Chateau de Bossey, Celigny, Switzerland. Dates and themes are: May 25–June 1, university chaplains; June 6–11, consultation on “Grace and Decision in a Dynamic Society”; June 14–28, course for pastors, “Church, Ministry, and Priesthood of All Believers”; July 6–11, consultation for evangelists; July 13–23, course for laymen, “The People of God, Light of the World”; July 25–Aug. 13, course for theological students, “Theological Discernment in Conditions of Social Change”; Aug. 15–20, Medical Week, Dr. Paul Tournier, leader; Sept. 1–6, conference of scientists and theologians; Sept. 8–13, consultation for teachers of ecumenics in theological training institutions. Inquiries regarding any of these conferences should be addressed to Miss Emma Lou Benignus, Adult Division, 28 Havemeyer Place, Greenwich, Conn.

MEN OR WOMEN interested in graduate study in adult education will be pleased to hear that the Lilly Endowment has given Indiana University a grant of \$25,000 for fellowships for this purpose. Recipients of these awards must intend to pursue a career in the religious education of adults. Inquiries should be addressed to Dr. Paul Bergevin, Box 277, Bloomington, Ind.

The Seabury Lenten Book for 1960

Saints on Main Street ***The Gospel for the Ordinary Christian***

by Peter Day

"I have often thought, Who would really want to be a saint? *I* would after reading this book," said the Rev. Charles E. Batten, our book review editor.

Saints on Main Street is about the responsibility of the laity to carry a dynamic faith into every area of life.

"The interesting, challenging, and creative ideas, so well expressed in this volume, demand high priority on any Lenten reading list. This book is highly recommended for parish study groups." *From the review of Saints on Main Street, in this issue of FINDINGS.*

Ready now \$2.50

Meditations for Lent

THE WAY OF RENEWAL

Selected by Arthur Lichtenberger

With discerning judgment, Bishop Lichtenberger has selected from great religious writings apt and moving passages which reflect the themes of the Lenten season: Penitence, Abstinence, Moral Effort, Citizens of the Kingdom, the Bread of Life, the Word Made Flesh, and the Passion of our Lord. These passages are arranged to provide a week's reading, day by day, for each theme. Anyone using this book as a guide to daily meditation will discover for himself the true meaning of Lent.

Ready now

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